M2136

THURSDAY, JUNE 1, 1972

BARN

GROUP II

MR. NYLAND: So, last week we talked about a trip. You've been thinking about it, of course, [it's] not necessary to make any decisions. I said we have three months ahead of us of good, concentrated work. (Who's going out? Coffee? Water?) Three months of concentrated work so that you deserve, after Labor Day, to go on a little vacation. Today is the first of June, the beginning of the first month. I have in mind that, as far as my new office is concerned, that I would move in just about the beginning of June. I will move in, really, tomorrow. I have been sitting there already and I still retain the little office in case I would want to be quiet or talk to some people when there is still hammering and such things going on, but it has started.

I would like to inaugurate that room tomorrow evening. I mean by that -- it has already been used last week for a meeting of a discussion for the weekend. During these three months I would like to be part of that. I would like to see, if it is possible, how can we extract the greatest possible value out of our weekends. Perhaps it may mean a little bit more strictness -- in attendance, or also for those who are in charge to take more responsibility. On a meeting like tomorrow I would like to have only those people who will be responsible for certain projects for Saturday and Sunday or both days, whichever it is possible, and not anyone else. So if you are

not intending to have a certain project of responsibility, I would prefer you not to come. The meeting, therefore, will be rather small, but I would like to be in contact with that what is going to happen on a Saturday and a Sunday so as to be able to help or to regulate it in certain ways.

For instance, there is one thing that when a person becomes responsible for a project, he stays with it. I don't like division of projects with one person being responsible for both. We will try to see if we can have a project sufficiently worthwhile under the management of a person who stays with it. It can apply to Saturday; it can apply to Sunday. Also I would like to talk about the responsibility of such a person which extends much further than just doing the ordinary physical work, and at the group meeting like that we will discuss who, approximately, as far as we know, might be here and to some extent even assign or ask in advance who would want to work with whom and why; who perhaps should work with whom and also why; and who cannot as yet be assigned; and that might form a so-called labor group which then is the next day, as it were, on a marketplace where people can then use such extra labor for projects which have not been filled as yet, or perhaps other projects that then might be started. But I would like to have on Friday evening at the end of the meeting a very clear idea of what we are going to do, weather permitting, and I hope that we can talk about it in that way, together, so that we can come to a definite conclusion. It will not exclude the possibility of having to work or help someone with some work at their house, but I would like to know about that beforehand so that it is not decided on Saturday morning.

I also would like to be quite sure, and this applies to everybody in general, that we start actually at 7:30, that you make an attempt during the next three months to be on time, if you possibly can, emergencies excepted, so that we don't have during the morning a dribbling in which, of course, I know happens and partly I will know about it because payments are not collected in the morning and there is a great amount of money that has to be collected at lunch or for those who were latecomers, whatever it may be. The collection of that kind of money should take place on Saturday morning and Sunday morning at -- at or before 7:30, so that then the

assignment of different people who would have to work is very clear, that it need not take much longer than about 15 minutes, I would say, so that every person who is present can then go off and work and work honestly so that there is no particular reason for anyone who has signed up for that kind of work to disappear; and I would rather insist that you don't come at all unless you are willing to go the whole hog, including the postage.

These three months I've said I would like to have concentrated work, and I think it is a task. If you want to take it, it's fine. If you don't, it's all right. There is no pressure. I am not telling you to do it. All I say is I want to create the opportunity so that we can actually do a great deal without loss of energy, without Robert and such people running after you to find out where you are. He will take notes on the meeting to know where people are supposed to be so that the next day they actually appear. Again, emergencies excluded. That is, you cannot help it if your car breaks down or something else comes up quite unforeseen.

I would like to have, as you know, solidarity. I would like to have group activity, in order to see if it has any value for you. It's only three months, so it can stop after that. It will help a great deal in special assignments for certain work we have planned and most likely we'll have more projects than we can attend to, so there may have to be a certain flexibility about it. But that flexibility rests with the people who are responsible, not by those who just want to come and work and then want to work wherever they please. Sometimes it may not be really advisable that you select what you want to do unless, again, there is a certain reason for it.

I have also in mind that during the summer period we will have several people come from different groups. They come to the Barn for a very definite purpose, and, not having been here for some time, they may have an attitude of wanting to extract something from the Barn and Barn life. And although there are people, of course, here also who still remember that and have definite reasons why they are coming to the Barn, I am not talking about that. I only want such people who come with a definite aim in mind to be taken care of so that they can extract as much as possible out of making the effort of coming here.

So that is what I feel -- the necessity -- any kind of a question you have you can send to me direct. The list of materials I want to have, at the latest, Friday morning. That what is needed for your house or help I also want on Friday. I would like to be here myself as much as I can. I know what I'm talking about. I take on more responsibility than before and it is solely for the purpose of trying to get certain things straight and relieve the difficulties and the pressures that have been on some of us in trying to keep things together. And since you now know that I'm very definitely interested in it, for the purposes I have mentioned, it's entirely up to you to see what the value is for it and, again I say, if you don't feel that there is that kind of a value, I much rather have you not be here. Don't become a bad apple. Either you work for the sake of Work and Work on yourself. See if that kind of a task can be useful in your life.

We're talking many times about the application of Work in daily life. Here is a good opportunity because physical work at the Barn is, of course, daily life. Most of the time we will be unconscious. You can make, every once in a while, some attempts but it does not mean that you will be successful, and it's also quite possible that when you make such an attempt the attention which is necessary for doing your work well will simply prevent, even, your unconscious state to be opened up to then get out of it that what is essential and try to encourage the essentiality, not even saying that there might be a possibility of Consciousness and Conscience.

So, we all know how difficult it is and we're not talking about Work while we work, while we physically work. The talking doesn't help at all, not at that time. The talking we do at meetings, like tonight. The talking in explaining of Work also we do tonight or maybe Saturday. But for the rest, the attention you should pay to yourself while you are trying to work physically is, of course, entirely up to you, and to whatever extent now you can see yourself working or whatever there is for you to become aware of that what you are doing or what it is that you are while you are doing it and in what kind of a state perhaps you are and, to a great extent, how it will be possible for you to accept yourself for what you are because that, after all, is the

criterium. If one wants to Work, one has to have interest. One wants to have a wish because a wish is the only thing that will give you that kind of a possibility of actual Working. There is no Work in existence without a preceding wish.

Work itself, when it is synthetically made and not accidentally experienced, depends on a desire, and again and again, I say that the desire must be based on a realization of your need. And the need is indicated by certain thoughts or feelings about yourself and a consideration of what you are or have been or whatever you might consider your past. And living then, during a Saturday or a Sunday in the presence of other people, that what is being taught is only taught by example, by the discharging of a responsibility and a joining together of people who have a common aim and there is no particular talk about that. You talk to yourself if you want to. At the end of the day, or even when you have a few quiet moments, or you come to the realization that you have not thought about Work at all, and that you feel rather badly about it, and whatever it may be that comes up during the day in seeing yourself or in seeing someone else, I hope that because of this wish for solidarity among a group which is based on the solidity of oneself, that something can become Awake. That what could become Awake we call by the name of 'I' and this time we write that 'eye' e-y-e, meaning that that what is then in existence as 'I' is actually seeing you. That is the function of an 'I', but since it is this 'I' of a certain caliber, a certain quality, we don't say 'seeing', we can then simply say 'Aware'.

When one talks about Work it has to be in connection with an Objective something. Otherwise, it is not Work. Even if Work is accidentally so-called giving you an opportunity to see yourself, in the first place it's not particularly to your credit, or rather you cannot claim any credit. You can be thankful for having the opportunity to be, as it were, chosen in some way or other, so that the configuration of different ideas or concepts, which happen to come your way, happen to strike you at a certain time for which at that time, perhaps, you were open. And, as a result then, there is a realization of yourself existing which many times is not very pure but at least can leave an indelible recollection, afterwards, then, remembering that what has taken

place, that you then could classify it as an unusual moment. All that, you might say, is to the good, but it is a gift from above and we are Working for the possibility of translating one's own effort into the possibility of a similar kind of realization of one's existence. But it has to be done in the midst of our unconscious state with an inner desire to become Aware in the sense, now, of having this 'I' present to me and accepting then that what I am for whatever it happens to be, and in the beginning simply the acceptance of that what happens to be as me.

That is the beginning and whenever we talk about Work we talk first about that for a very long time. It always includes something, partly not definable but which you would like to, we say, create. That is, we would like to make it, because in a subjective state it does not exist and whatever are the processes that precede this particular wish to have something that could be of help, I leave that alone, particularly when I want to Work on myself. I do not, in Work, try to think about Work. I wish to Work in order to have an experience of Awareness on the part of something that really belongs to me when, you might say, I have created it, that then it starts to function. And it is not the time, then, to consider the reasons why or how it came about or what is actually taking place, because as soon as I start to think and consider, as soon as I stan -- stand still and then want to become Aware, I am an abnormal person from the standpoint of Objectivity. I want to continue with what I am doing and it doesn't matter what I happen to be doing. I am an active entity as a personality doing certain ordinary work or engaged in work either physically or with my feeling or the activity of my mind. And all I wish is to register that fact of my existence, as I say, in the beginning of making attempts for Work.

I think you have to be very clear about that, that that is really all that is required. You may quibble about it that you really don't want to do it because you think you are already a little bit further advanced. I don't think we are advanced enough even to think that we could take the next step, but we want to take the next step in order to be assured that we are right now on the right step, because if I take the next step and I verify that kind of a result by doing that next step, I will have much better idea about what I have been and then, judging me from the standpoint of

the next step will give me the assurance and the clarification that the first step was in the right direction. But I don't get that by thinking about it while I am taking a step.

What is it really that I do? I wish something in me to function differently from my usual unconscious mental function or my feeling. I want to make sure that that what is now observing me will give facts which I know I must have in order to proceed and to build on them something more permanent or, what I sometimes say, that I wish to grow out of that what I am to a further development. That what I am in an unconscious state is just an ordinary plant coming out of the soil and having a possible future, which of course is inherent and potential in the seed, then growing up and being born, as it were, when it appears above the ground and then coming in contact with the atmosphere of the Earth. But the aim of a plant is to have a flower and also to bear fruit, like for each young child it is the aim to grow up and become a full grown man.

Now, what happens to a plant when we see a plant actually bear fruit after it has a flower and af -- after it has been pollinated simply is because the plant is at a low enough level to allow it to become full grown. That also is a law of nature that it will allow certain forms of life to become totally complete and other forms of life have to be retarded. It's very interesting to look at the reason why a man does not continue to grow further because, you might almost say, if he did he would become a menace to Mother Nature. You might say even that in that kind of a process he would start to know too much, and since there is a law for Mother Nature to have mankind on this Earth, there is a reason that man as he is as three-centered person is cut short in his growth, because if he would continue to grow he would then rebel against that what exists since he then realizes what is really in store for him, And whatever now is the meaning of this Kundabuffer placed in a man, it was not placed in an animal and it was not placed in a plant and still they are also forms of life. So there is something quite fundamental about any kind of a living creature being three-centered, because after the three centers there is no fourth center since it is also a law that whenever there are three centers the next step can only be reached by making out of three again one, since the limit of our dimensional world is three-fold, not four-fold. That

is why man, as he is born and when he is now realizing that he cannot grow further, that something has to be introduced into him in the first place perhaps into his mind, and maybe in the second place in his emotional state, dependent entirely on how a particular person is configurated; that either one or the other of such approaches may predominate and it doesn't matter which one comes first in the beginning, because after one Works there are three different items, as it were, which have to be fulfilled and they have to be fulfilled by three different requirements.

The three items that belong to a personality, of course, are his centers and all three of such centers have to be combined or united in an effort, and a resultant of such an effort is exactly the unity of a center and the second and the third in order to establish between the three of them a momentum which will furnish energy for the further growth of the centers which are not as yet full grown. And you must realize then that that what is really the aim is to leave the body for whatever it is, since it is fullgrown in accordance with the law of Mother Nature, and the other two centers still have to be added to. And that the only way by which that can take place is in the creation of a tri-unity which then, becoming one, because there is a limitation to the three, it doesn't go over into four, it has to return to a unit in order to create the possibility of the next step which then will lead to another tri-unity, but combined with the first step only can be reached when the first one has become unified.

That is as far as the different factors are concerned which are inherent in a personality and which have to be considered when one wishes to Work on oneself. The other three-foldness is a requirement of the necessities of creations of conditions and that what belongs to properties of this 'I' which should become more and more all seeing. Obviously we talk -- when we talk about Awareness, about a different kind of a mental function as compared to ordinary mind, when we talk about the presence we talk about a different kind of an experience emotionally than just a feeling. And again I say, it doesn't matter which way you will approach it from. It all evens up when once the cycle of that what is meant by Work on oneself has been started and is

kept in motion by the constant wish to create an 'I' under whose influence then this process of circulation of the three centers being connected use each other for the growth of each other.

I have reference, of course, to the starting of a wish in one's feeling, even if it is an emotional kind based on a motivation which is like a necessity for wishing to grow or a kind of a compelling force within oneself which then goes over into trying to find a way of utilizing such energy for a purpose of actually growing and in growing, creating the possibilities of that what is now potential, to make them real. Such potentialities, which exist now in a feeling center and in the mind, are to be considered because of they -- uniting now with that what is in this case, in the first place really as a beginning, one of the prime movers, that is, the physical body being used as an object for this kind of Awareness -- it creates a certain cycle starting with the wish and then a mental concept of what is needed for the creation of this 'I'. Then the command to a certain part of myself to become the object for such Observation and so that then this tri-unity [at] this time moving in a certain direction is fulfilled, and that the law of tri-unity is fulfilled in the activity which then results. The activity is then the wish, going over into a concept of the mind in creating then what is this 'I', the 'I' then establishing the relationship towards the body simply as using the body for an object for Observation and again from the body going over into a wish as long as there is energy for the purpose of having an Aim or the motivation for oneself to wish to grow up and to reach freedom.

The requirements that are necessary for the functioning of this 'I' is, as I said, also three fold. It has to be an Awareness and this time the Awareness is defined as including Impartiality and including Simultaneity. The Impartiality excludes my feelings. The Simultaneity excludes my mental functioning of an unconscious kind so that then there is more purity in this attempt of Observation. And one must constantly refer to the necessity of purity because only when there is as much purity as is possible for a man to make, that is, his insistence to make the purity appear to be of more value than what is impure, which is saying exactly the same as the wish for a man, considering his growth, [is] of more importance than remaining unconscious on this Earth.

When those requirements now are fulfilled, I then can have a pure Observation which is only then an essential function, not as yet known to the mind as it is, which has to be created as an entity and then serving me, as it were, for the purpose of giving information about my existence.

Now this question of why do I need information about my existence: it's a very interesting question to think about because if you don't want it, what is the alternative? The existence then, giving me also information about myself but subject to interpretations, sometimes justification, sometimes, because of that, not pure as an intellectual fact, but many times mixed with that what are the functions of myself, in either my mind or my feeling, and the impurity which then appears to that what is being seen or noticed, which is the term we use in an unconscious state, is not reliable enough.

The next question is: why do I need reliability? It's a very strange kind of a thing to say, because I can make adjustments against this, my unreliability, if I only knew how unreliable I am. If I, in any kind of a scientific endeavor, can establish the error inherent in observations, I do not mind if the observations are not entirely pure. If I know that the deviation is within certain limits of, let's say, one percent, it is still possible for me to conceive of certain things based on ninety-nine percent truth.

The question now comes up: do I need hundred percent? And you see, when I think about that, why don't I allow a little bit of an unconscious state to stay? That is a very difficult process to consider, but it is very much the same as when I consider any kind of a process as subject to a law of octaves, that then I stop at the SI DO befo -- before I want to go over to the DO. This SI DO is of tremendous importance to me. In ordinary life the SI DO, when one lives as well as one can in an unconscious state and reaches maturity, the SI is the state which can be maintained for quite some time, hoping that death will not overtake one, but as soon as SI and DO are becoming one or as soon as, because of experiences, the SI DO, difficult as it is sometimes to go from SI to DO because, as you know, the distance is only half a note but it is compressed so completely solidly that m -- most -- in most cases there is no possibility of making any inroads

on it, this creates for a person, in thinking, his fear for dying. But if the death is reached when reached -- when one reaches DO, one is in a different kind of a state because one life span has stopped and another can begin without deciding that it will begin. It is there as a possibility.

That is why we shy away from wanting to think about it because we don't want to solve that problem of how to go from SI to DO and die prematurely. This is the reason why we hang on to certain forms of impurity and it is extremely difficult to come to a conclusion of the acceptance of oneself totally, hundred percent. This is the main object and at the same time it's the main obstacle. That is why we cannot really Work until it is clarified that that is a necessity. The result of seeing oneself as one is, the fact that one is without describing it but only accepting it for whatever it may be, unconsciously behaving and acting. What is meant by this process of the acceptance? It is really that man becomes reliable, that one can predict what he is. When one says he is a machine or automatic, one can predict what a man will do and even if I say a man is unpredictable, it means that he has that quality of being unpredictable which then becomes predictable. It still stays within an unconscious state and the totality of that what can be predicted, if it would be accepted, could form a basis for further growth. But we are up against this last SI DO of desire, of wanting to continue to explain why we have done what we have done, and that kind of a rationalization process is so deeply ingrained in one and, for that reason, whenever one wants to Work on oneself and has set the machinery of Conscious attempts in motion, then the unconscious mind will constantly wish to intrude to, as it were, to bring it down to Earth for us and for our mind as it is, unconsciously, and not wishing as yet to live in a realm where there is no possibility of talk-talk or rationalization processes. I can say it's our conditioning hat we want to stay at SI as long as we can because we're afraid of dying.

The fear for death is that we don't know what will happen after death. The fear for Consciousness is that we don't know what will happen when one leaves unconsciousness or, to say it differently on the basis of Conscience, when I leave my ordinary, what I have called ordinary morality, subjective conscience, and I wish to go over into Objective Conscience I have

fear because I do not know what it will be, and I keep on hanging on to that what I have. I do not wish to give myself up. I want to consider myself as I am and I hope to the last that whatever itemps -- attempt I must make, that it will not be required of me to die.

(All right.)

SIDE TWO

MR. NYLAND: But what is it that now when I say: I want to be adventurous enough that I want to die, that is, that I want to see what is possible, and particularly when that what I have seen of myself is no longer satisfactory? That becomes a problem and it is that kind of a problem that will produce the motivating force for the wish to continue with Work. The result of that is simply that I try my best to accept myself as I am without defining what it is that I am. But when the continuation of that attempt is made possible on account of the momentum which is established by the depth of my wish, or the consideration of a motivation which gives me strength to continue against many different odds, or the ultimate Aim of a man having a wish to become unified in freedom with the totality of all things or, almost I would say, the simple attitude of a person wishing to become a child in the eyes of God -- because all such ideas and concepts have a relation to me as I am being observed by that what is higher than I am -- and, in the case of a child being observed by God and acceptable to Him, then that what is this little child is completely free from any further desire to grow up for himself and only wishing to remain in relationship to that what is higher already, I would say, at that early age when the child is still unspoiled, being unified with the possibility or at least such belief, not wishing to think and not wishing to feel.

The sad tragedy that it will start to think and will start to feel is, of course, exactly what prevents one afterwards from accepting oneself as one is, or that one is; and the constant wish for the motivation to exist in the creation of 'I', now functioning for a longer period than just a

moment, allowing even this concept of length to be translated in an unconscious way so that we with our mind can grasp it. That what then takes place is the accumulation of certain data which are connected with each other. And we've talked about what actually then takes place, and that then what is given as information about myself is more than just a point, and it extends for a certain li -- life -- length of time; that is a certain lifetime of myself which could become an unconscious state, broken up into different periods of a little bit more Consciousness, hoping gradually to make more of a continued line of that and particularly when afterwards I keep on thinking about that process of what ought to take place and then knowing what I should use as a new building block which for me is permanent, having settled the question of what is the reason I want it. It's, of course, so obvious: I want a continuation of my life and therefore I cannot be bound by anything that is subjective which I know will die.

So it is the belief in the existence of life as eternity that makes me wish for facts which become truth. So when I afterwards think about that and I see now, and I create more and more, a certain structure of myself in accordance with principles which are more durable and can endure for a certain length of time, and I hope can overbridge even my life as it is on this Earth towards that what might be. And whichever way one says as a continuation in a spiritual sense or a life hereafter or having heaven into which one wants to enter; that then that what I now consider myself to be, as I am, I start to compare with what is my real wish to become. And although my particular description of that what I would like to become is very much bound up by the negation of that what I am now, I gradually will acquire a certain amount of knowledge of myself and also a knowledge of what perhaps could be possible for me in my growth.

It is still trial and error because I don't know how I will grow. I have only a vague notion of a direction, but in going on that particular path, I strengthen the possibility of an Observation by my mind and I introduce more and more a desire on the parts of my mind which are now unconscious to become more what they should be, gradually starting to realize what I am. It's extremely difficult again at that point to accept oneself. That is why it is almost impossible

because one comes at certain times to a realization that one has been all one's life in a certain way, without knowing it, and it hits you in the face. When that kind of a realization comes to you, not perhaps all of a sudden but gradually leading to a very definite conclusion that that is so, and then even I have to accept myself that I am that, and when I keep on saying: but I am. When I say that, "life is only real when I am," or "when I realize that I am," it's really a tremendous prayer for oneself, wishing such acceptance to take place in order to fortify oneself with the wish of wanting to continue to make attempts for Observation and remaining Impartial and seeing the value and the importance of a moment.

But what happens when I keep on thinking and accumulate facts which are more truthful? I see myself. I will accept myself. I will make attempts really to be honest about that. I will want to see what now can be done with the accumulation of such data. I see myself as an ordinary human being. I am unconsciously doing this and that. I keep on being unconscious with my personality. I realize at times that there is that 'I' which tells me about me, but I would like this 'I' to do more than just telling and also, I would say, the 'I' expects me to react to that like I react to all outside impressions. This time the impressions I now receive from 'I', I have to react to and in what way will I react? How is it possible for a man to change?

You see, he must have in his mind a certain Aim, an ideal towards which he wishes to grow and which Aim then, extending it constantly in front of him, is sometimes very kier -- very clearly lit up, that he wants to have that and he wants to remember himself as he was and wishes to be and eliminate the period in which he is now when he is not -- he is not himself. The purification of the small 's' to becoming the capital 'S' is the process I am talking about.

How will I change my self? What can I do in my ordinary life that will become more becoming? How do I start? You see, I accept myself as I am. I accept conditions also as they are. I will accept others as they are, too. I will not criticize because I know myself that I am exactly the same, unconscious as they are, I have no right to criticize them. I can, if I wish, but [I] include criticism of myself. If I proceed with that for some time, the attitude towards others

and the attitude towards conditions will change. The acceptance will gradually be an overall acceptance of the totality of things on this Earth as they are and as I now experience them in my unconscious way of living, and besides that I have with it an insight into myself in which I must believe, as a potentiality. Otherwise I never would want to continue to wish to grow up.

How do I start now with myself in that condition? What is possible for me to make a change? What is really required is flexibility. Sometimes flexibility is called yielding. That what I am now yields to that what I believe is higher or better or, when associating with that what is higher or better and I yield towards that, I lose my own rationalizations. I undo the conditioning of my SI DO. I make inroads, I say, in the little bit of SI DO distance by gradually separating them so that the SI, which is the highest point I will reach in the development of my unconsciousness, can be made loose from that would be total freedom of my unconsciousness. This flexibility that I need sometimes is to become pliable, to accept conditions as they are, to go along with people as they are, but keeping on retaining within myself my solidity and, as a result of wishing to control myself that way, I will gain self reliance.

Then I try to test that of myself. I say I am a little bit more reliant or I know what it is if I say to myself, or look at myself as having done this or that -- why wasn't it becoming to me? I repeat what I have done, but this time it is intentional. I have said certain things in a certain way. That what is of the greatest possibility and a command for me that can be used for this purpose is my voice. I start to use my voice first, to see if there is that kind of a possibility of change, and then the voice, under a certain controlling factor which indicates that the voice can be used for different purposes, that it can be mixed with different kinds of feelings, that it can be utilized in a mental way by making it stop or go slow, or have deep or higher values, or can become full of expression or expressionless, full of that what is me and full of that what I am not -- almost to the point of wishing to imitate that what I should be, not knowing that exactly, but only implying that that what I wish to be I now act as if I am that.

And this constant wish for becoming that what I am not as yet but wanting to become it,

placing myself in situations where I have never been before but now trying, and I say with my voice as a starting point, to become an actor, pronouncing the lines of a certain play that has been written for me and which I now try to memorize -- and where I, following the script as indicated by esoteric knowledge, as that what is already written about that other kind of a world, in a certain way familiar, in many different ways completely unfamiliar but requiring on my part a desire for that kind of adventurousness -- that then, beginning by learning my lines, to speak using my voice for the expression of that what could become me, I now act in certain roles.

When Gurdjieff talks about art and when he talks about [how] a person becomes a policeman and a person becomes an ordinary passer by subject to the laws of the policeman and they have a talk as if they are actually that. They are not, but they act as if they are, and in doing that they verify between the two of them a relationship. This is the main point. I have no control as yet over myself. I don't have it over anyone else. All I can say is, "I wish to accept that I am." I wish to accept also that someone else is, but my relationship between the person outside of me and myself is ordinary. It's definitely unconscious. It is based on the accumulation of facts which are subject to interpretation. I wish this relationship to be changed. I want to have a reality of a relationship, this time based on the truth of myself and the truth of someone else, and I use now the role which has been given to me in relation to other people.

It does require very much flexibility, but this time I have an Aim in mind: my own growth. I want to make sure that this flexibility on my part will yield results and I use another person, without hurting him, utilizing the relationship and whatever now is demanded of that relationship, I will take that to the extent that I can digest it and I can consider it as having value for me.

You see we are talking now about such a different kind of a world of relationships between people. It is a Conscious one because it has been specially made for that purpose. It is so far removed from an ordinary relationship based on natural law. It is so completely different from any kind of a physical relationship between people. That is below, near the ground. That is

-- sometimes the word used is "carnal." These relationships I am talking about belong to emotional states and belong to intellectual possibilities. They belong to the introduction of that what as yet doesn't exist, not even as a relationship, but it has to be made.

What are the requirements? Emotionally it means I have to agree with that what is the other hundred percent in the acceptance of the other. It means that there is no possibility of having disagreement in an emotional sense. I've talked about possibilities of relationships on three different levels. I'll start with the physical. It's just a question of adjustment. Sometimes it cannot be made and it just doesn't fit, that's all. The question of intellectualism I have defined as the possibility of the acceptance of that what a person thinks without having to agree with his conclusion. But the emotional relationship has to be perfect. It has to be pure. What does that mean?

In an emotional relationship -- and I am helped this time by my mind trying to formulate it -- is that I wish to create a world in which that person with whom I wish a relationship can grow up because that is Work for me. I want that also to be Work for the other, to create such conditions which are suitable to his or her growth and, reversely, that what should be hundred percent on the part of both is the same, that the creation of that what is made for me by the other is also for my growth. It eliminates my selfishness. It creates a relationship out of this world, which is correct because it is the real Kesdjanian relationship. It has very little to do with my feelings. It has to do with what is from above. I say sometimes, *sub specie eternitatus*, that what is eternal in an emotional sense as specie -- that is, as that what is a specimen of a human being, this time striving for a relationship which is out of this world and not wishing to fall into the trap of an ordinary physical something which may be a little enjoyable but simply kills my ambitions for wanting to grow further. I want to grow up. I want to have that as an Aim. I'm not as yet talking about the intellectual relationship which will later on be helpful because even in intellectual relationships, it is not the knowledge that I am after. It is what I really wish as an understanding of a person to be, and in that then I can agree with that being and accept it.

My role that I have to play in the beginning is first this emotional quality of wanting, you might say, to give myself in order to lose myself or to lose myself in order to be able to give. It is a law and it is a law which belongs to this Earth. It can be accepted by this Earth. It will be tolerated. It is not an Earthly law. In that sense it doesn't belong to Earth, but I say it can exist on this Earth as a stepping stone. When the next step rests on the step, the previous one, the next step is a means to go further, but it still belongs to that where it is resting on.

You see this for a man? His feet are on the ground. They will not prevent him from thinking purely and emotionally experiencing pure possibilities of becoming. But at the same time, when the allowance is made, the responsibility is increased when I take it. That is why Work is so serious. If I really wish; if I, to the extent of my capacity, accept myself as I am and then see when I am the way I am, afterwards thinking and realizing, afterwards considering, afterwards meditating about me as I am, afterwards understanding the expressions of life through me as this form and seeing the bondage of that form as a manifestation, which of course for the outside world is just sufficient for judgment. For myself it is not a judgment. It is the acceptance of what I am in this life with which I have to Work and whatever reason there has been for making me with this kind of a body, in whatever way my education has gone in directions unknown but being acceptable -- made more and more acceptable to the outside world. I have to learn how to become acceptable to the principles of my essential being and this is the problem for oneself. How can I continue in remaining flexible? How can I at a certain time say I have been sufficiently flexible and now I wish to crystallize out at the place where I am.

You see, the danger is that I settle for something that is not as yet completed because I'm still too much influenced by what ordinary life has given me and I'm still at the SI because I don't want, as I say, [to] die to myself. I have to lose myself. I have to become, I said it the other day, ego-less; but there has to be an understanding of what is meant by that. It is simply that that what is my ordinary way of behaving and the role I now so-called play which is automatic, that it has to be changed into a different kind of a role and continuing to play that

what I have to play in ordinary life, gradually changing the substance of that form of life which now is superficially manifested to become essentially manifested. And using then the form of myself as a means of retaining life for me on Earth, but this time with the emphasis on life itself, or sometimes one says, the emphasis on 'I'.

When one talks about Work don't lose yourself in discussions which go too far. Bring people back to the simplicity of first attempts. Don't dwell too long on tasks. They are not understood. All they do is to make you change yourself a little bit and there is no guarantee of any attempt for Consciousness. It is forgotten. A task sometimes is a stop-gap to keep your mind quiet, simply saying if you do that, then you're occupied in the sense of Work and then, of course, you are reasonably satisfied. One is never satisfied with the attempts one makes regarding Work. There are all the time difficulties ahead and it is difficult not to be satisfied even with a small attempt. A little allowance is made. When one makes an attempt and the attempt is as well as one can, the allowance is a smile on your face, no more. When that smile has worn off you're back again in ordinary life and, if you can, you make another attempt for the creation of a Conscious something.

Talking about Work at meetings: keep very clear that Work means honest Work, that Work is an attempt, that Work is based on that what one is and the acceptance of that, but then Working with it, that Work is based on the continuation of swimming and not sinking and not going under water in beautiful improvisations and philosophy. They are dying to you. That is, they cause your death. They cause you to stay unconscious. Work is not when I stop. Work is when I continue. I must continue in my unconscious state with this body. I can slow down but I cannot stop because I start to think. The activity is the necessity of the triangle if that wish for Work should become a moment or a momentum or memorable or a memento. It is all remembering. It is all am-ness in that sense of Being. It is always that what is needed for the motivation, for the wish to grow up and not stand still. It is the wish to eliminate one's thoughts.

I do not want to think when I want to be Aware. I keep on thinking with that what is

inferior from the standpoint of eternity. It has to be done because I happen to be on Earth with my feet so, of course, I have a relationship with my feet to the Earth; but when I now want to Work I don't consider that. I consider only that what is important for me and let the other things simply be accepted. When I play a role I use what I am in this form and using a voice of a little different kind, gradually introducing words, gradually, with having the word of a certain tonation, I change my behavior. I become, let's say, acceptable to the ideal of a new script. I try to become an actor in the real sense so that my personality becomes an instrument for a higher Aim. I wish, every time that I want to create something, to pour something of it -- of myself, but the Aim is not that creation of a personality or a self expression. It is an expression which doesn't belong to me which uses me, simply, to become universal truth. It is that constant association with that what is the reality of all life, that my life wants to recognize and it is hampered by that what is the form in which it happens to be. But there are certain things that can be expressed which can be, to some extent, controlled, but can be sent out on the waves of ether or on the waves of air and will cause ripples from me, starting at the center, sending that out to the rest of the world. That what is the state of a person at that time -- he is all fire, wishing to communicate because he is alive and then sending that what he wishes to give in the direction where it can be useful. Not that he is satisfied by just giving. He, himself, is spirited in giving it and when it is love of mankind or love [of] yourself as someone else, the equality, a real democracy exists then. That is really the Aim for a man who wants to become Conscious and Conscientious.

But, you see, you must remember that when you talk about Work because Work is that simple: just to be and have something notice, at first, gradually something being Aware of you as a Being and no more and no philosophy and no interpretations and no meditations and no necessity of going back and forth or trying to define more and more what isn't because you don't know and it doesn't matter that you don't know. The fact that you are, that is of consequence. That is the fact I want to find out. What is this fact of me being, as a Being?

What is the fact of my existence? What is the fact of everyone else existing and then, as I say, the relationships. They are the help. When that is based on truth, because a relationship can be verified, it expresses itself on one side of the relationship or on the other. On one side there is a question. On the other there is an answer. On one side there is that what I am. On the other is that what is my influence on the other person. Whichever way you take this, it is A or B or B or A, both existing but the truth is first the relationship because, you might say, it is impersonal first. Gradually it starts to extend both ways. Then it reaches me and it reaches the other and when it is pure, glory be to God that a relationship can exist like that even on this Earth.

Such moments, when created, I say as a result of the understanding of the script of the universe, dictating, as it were, to man what his behavior should be, realizing that such esoteric knowledge of all ages already known and always being that what it is and always will be, one starts to associate with those kind of secrets. And within one's own life the key to that what is the secret of one's own, in one's own private relationship with that what is essential essence also becomes known, and with that starts the solidity within oneself -- I call it self assurance or reliance or that what is really one -- oneself and not to be ashamed, not to be affected, not even being able to be touched by anyone. Let them be. Then you will be. You are what you wish. Let them be what they wish. If one understands and can and is willing to understand their being, you will understand your own. If they understand you, you will understand them by allowing them to understand you as you are.

This is the honesty of the universe. That what exists as rules or laws of the universe, in honesty performing, constantly and without fail, dependable in their changes, whatever may be a mathematical conclusion that we can reach, the totality of all things existing, centrally located and universally accepted. Such is the fate of man that he has to work for his living, but the Aim he has in mind is how to become, for himself, harmonious, so that in that kind of a balance he will see from the highest top of the mountain that what is the reality of the deepest value of the Earth. The value of the Earth is in mountains and valleys, in that what is the depth of rivers, in

that what is the sea, in all conditions, that what is the totality of the Earth for him becomes Earth-acceptable and because of that God will see him as His child.

Such perspectives you must have. At times you must really try to think, so that you know. Then you must Work

So, good night everybody.

END OF TAPE

Transcribed by Judith Raiguel 12/12/2000

Proofed by: Gerry Benowitz .

Second Proof by Alex Ritter 6/27/2003

Final form: Anne Hanson 6/26/2005